

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

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BAPTIST RECORD.

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BAPTIST RECORD,
Jackson, Miss.

COMMUNICATIONS.

Louisiana Baptist Convention.

Your reporter came on a day ahead of time and preached for the

evening. The right thing in providing entertainment for all who stopped until Pastor J. W. Melton's train left for Rocky Springs. Some of the roads refused to give us rates. The V. S. & P. promptly reduced the fare, but conductor Melton with his people did more than they all. Thirteen coaches were on the Arcadia and Rocky Springs road early Wednesday morning and all were provided with free tickets. These were not steam coaches but they 'got there all the same,' and by night large numbers of us were in our homes. Mine at Brother J. W. Melton's is among the very best, and a goodly company of men and women are here in this pastor's home.

July 8 The wished for morning has come and the tribes are gathering. Two hours before the time we begin to meet, and 10 a.m. President W. H. Jack calls the Convention to order. The neatly finished house is full of people. A committee is appointed on credentials. Religious exercises are conducted by Dr. W. S. Penick. The venerable John O. Quinn leads in prayer. There is a good average attendance, very good, although the railroad is 21 miles away. 173 delegates in actual attendance. This is the largest for years, if not the largest ever held.

The officers elected are as follows:
President—William H. Jack, of Natchitoches.
1st. Vice President—John P. Everett, of Shiloh.
2d Vice President—W. M. Reese, of Mt. Lebanon.
Rec. Secretary—G. W. Hartsfield, of Mansfield.
Treasurer—George A. Turner, of Shreveport.
Asst. Treasurer—J. M. Bowles, of Shreveport.

VISITING BRETHREN.

Dr. Webb and Prof. Deupree, of Miss. Revs. Hughes, Jones and Wharton, from Ark. Dr. C. C. Bittling, of Philadelphia, and perhaps others are here.

Dr. Webb looks like the model

college president we have always thought him to be.

Dr. Bittling tells us some things that startle some a little. Says that he 'baptized two persons in the river Jordan who are still living, and that neither of them froze to death.

OUR COLLECTIONS

have been only tolerably good—\$3600. will cover about what we have raised. Next year wish to do more.

EDUCATION.

We adopt a report making favorable mention of two colleges—Mt. Lebanon and Kea-hi Colleges. The one has had the buildings destroyed by fire, and the other has just elected a faculty. We sever our connection with Mississippi College, retaining good feelings towards all our educational interests.

Back again to Dr. Bittling's address on Saturday, 11 a.m. I look upon it as one of the grandest efforts ever heard by our people.

LOUISIANA BAPTIST PAPER.

Our Convention adopted the majority report on Saturday morning, and have determined to have a paper in our own State. Rev. W. C. Friley of Ruston La. is our choice for editor, and Shreveport La. is the place for its publication.

Other propositions were mentioned and some thought of New Orleans, but the great body of Baptists being in north Louisiana the feeling was strong for this place. Our people feel kindly toward the RECORD and many of us will continue to take it, but a paper in our own bounds is what we are determined to try to have. In our enthusiasm we omitted to name our paper. But they say there is nothing in a name. That matter will be attended to.

THE ATTENDANCE.

In summing up the completed report on credentials I find 171 messengers enrolled besides a large number of visitors, many of them ladies, notwithstanding the 'inaccessibility' of the place. We gladly erase the 'in' and declare the Rocky Springs church eminently accessible.

WOMAN'S MEETING.

A sure enough woman's meeting was held on Saturday afternoon—no eye of man looked in upon it. Brother C. W. Tomkies was expected to assist in organizing, and it was so announced from the stand, but in justice to Brother Tomkies, I want to say to the good sisters that he did not know of the announcement until the meeting was over. He is in full sympathy with the work and would have gladly helped it he had known of it. The proceedings will appear in our minutes.

THE PREACHING.

The only sermon preached during the session direct to the Convention was the introductory by Dr. W. S. Penick, which was well received by the large audience.

Rev. J. B. Wood preached one sermon, and Rev. R. W. Norton preached at the Methodist church and Rev. J. P. Everett at a private house. Some of our most important measures were adopted without any discussion. Brother Allen Barksdale made a stirring speech on

TEMPERANCE.

and Rev. G. W. Hartsfield offered as a supplement, resolutions of the nature of those adopted by the Southern Baptist Convention favoring

PROHIBITION.

All of which was unanimously adopted. There was a general desire to hear Dr. W. S. Webb preach, but owing to illness he left us on Saturday.

THE COLORED PEOPLE.

Stirring speeches were made in favor of religious instruction to the colored people. A general desire prevailed to help them to become a better people.

Miss Joanna Moore was with us,

and impressed those who talked with her as being a pious devoted Christian. Some of her customs are not such as we fully endorse, but her motives and her work, are eminently successful.

COLLECTIONS DURING THE MEETING.

No effort was made to collect any thing during the entire session for any of the objects of our general works. This may be the wisest thing and it may be otherwise. When people come to these meetings they bring their gifts with them, and I rather think the treasury had better be unlocked, especially Louisiana's treasury. But there is so many things to report that their is not room for all.

4 o'clock p.m. The business of the meeting is thought to be about completed and a motion prevails to adjourn. Elder J. H. Harrell, loved of all, leads in fervent prayer. Then we sing "A home over there," and other hymns, and such a hand-shaking as is seldom seen occurs. With tears and feelings of joy, many expressions of gladness are heard, and with feeling of gratitude that we have been here, we bid each other good bye.

THE NEXT MEETING

Will be held at Keachi. A strong feeling was manifest in favor of Coushatta as the place for the next meeting, but a majority of the committee thought that as the river is the only public conveyance to that point and is sometimes low in July it would be better to go to a railroad church, and we go to the place mentioned.

HOSPITALITY.

Every messenger and visitor seems happy in the consciousness that he or she has been assigned the best home. Rocky Springs is a desirable community, and the people are as hospitable as any need desire to see.

SABBATH.

The business session closed yesterday and some went home, though not many. Those of us who came from Arcadia are necessarily waiting till the people take us back—which will be on Monday for most of us, and it is right that we should stay until the Lord's day closes. The sun is scarcely up before people are seen passing to the church. 9 o'clock a Sunday-school mass meeting is conducted by Rev. W. C. Friley in the church house. To about one-fourth of the people I expect it was interesting. Three-fourths were outside. Your reporter went as far as the door and looked in but the people were too thick for me to venture in. I heard singing which sounded like unto the voice of our new editor, and I heard two men speaking who spoke like the Bishops of Monroe and Lake Charles, but farther than this the outside people knew not.

Just before 11, Brother Tomkies took a collection from the crowd assembled under the arbor amounting to \$115.43 cash, except a few dollars. 11 a.m. Dr. C. C. Bittling preached to the people under the arbor and on the hill side numbering I know not how many, but the preaching was Christ crucified, and our hearts are glad. Afternoon Rev. J. R. Hughes is to preach for us, and tonight the chairman thinks possibly we will have preaching, and intimates that the Recording Secretary will preach, but the crowds are tired and we know not what is best.

And now Brother Gambrell as we closed yesterday hurriedly, let me say in behalf of our Louisiana Baptists that we heartily bid God speed to the RECORD and our people will rejoice in your prosperity.

G. W. H.

The BAPTIST RECORD four months for fifty cents. This offer is only made during the dry months. Now is the time to subscribe.

Meeting of the Convention Board—A Change.

The Executive Committee has decided to change the meeting of the Board from Wednesday night, the 21st inst., to Thursday morning, the 22nd at 8 o'clock. This is necessary because of the change of schedule on the V. & M. Railroad.

H. F. SPROLES,
Pres.
W. D. RATLIFF,
Secretary.

HO, FOR THE CONVENTION!

The V. & M. Railroad has so changed its schedule that trains leave Jackson for Meridian at 9:57 p.m. Delegates from North and South can leave home on the day trains of Wednesday and will be detained in Jackson only a few hours. The fare from Jackson and return will be about \$3.85.

H. F. SPROLES.

Aberdeen, Miss.

Rates agreed upon for Delegates and Visitors to the Mississippi Baptist State Convention, by the Railroads.

Viz:
N. J. & C. R. R.—Full fare going, half fare returning, on certificate of Secretary.

L. & N. R. R.—Visitors who go over this line to the Convention must procure from the agent of whom they purchase tickets, a certificate that the party paid full fare going. This certificate must be endorsed by the Corresponding Secretary of the Convention, then the Railroad Company will sell return tickets at one-third the usual fare.

L. N. O. & T. R. R.—Full fare going to delegates and visitors. On certificate of Secretary the agent at Vicksburg will sell return tickets at one-third the usual fare.

Good only on day of sale. Return tickets can be bought July 24, 25, 26, 27, 28 and 29.

M. O. & N. E. R. R.—Full fare going. Return at half fare, on certificate of Secretary. Agent at Meridian will sell tickets for half usual fare to return.

V. & M. R. R.—Upon presentation of Secretary's certificate of attendance, the agent at Meridian will sell return tickets at two cents per mile.

I. C. R. R.—Full fare going. One-third fare returning. Visitors must procure certificate of attendance from Secretary of Convention.

M. & C. R. R.—Full fare going. One-third fare returning. Procure of Secretary certificate of attendance.

M. & O. R. R.—Full fare going. One-third fare returning. Present to R. R. agent Secretary's certificate that you paid full fare going and attended the Convention.

GEORGE C. COLEMAN,
Cor. Sec. Miss. Bap. Con.

Friars Point, Miss.

Your writer has reason to be thankful to God, for the increased desire of our people on the subject of Missions. A Missions Board was appointed in our church at this place, to co-operate with other churches in this part of the Bottom, with a view to preaching the gospel in the destitute parts of the Sunflower Association, and building up again the broken down churches.

In the last month, much work to the accomplishment of this object has been done by Brother B. B. Milam, who was employed by the Mission Board, at a stated salary—his work to continue until the meeting of the Association in September, and a good part of the means has already been raised to pay for this work. Your writer, also, has been engaged in the Mission work in Bolivar county, with the members of the old First church of Bolivar county, with some good results. At the next visit in July, it is hoped that

this church will again be in working order, and be able to contribute its share of means to assist the good work of the Mission Board. Pray for us.

It is just to the Friars Point church to say that her efforts have been signally blessed, with reference to the Mission work. The appointment of the Mission Board of the Sunflower Association originated with her. Monthly collections for Missions have been taken up, and a liberal spirit has been manifested by her members; so that at least two months pay for our missionary has been secured, by her and through her efforts. We feel that the Lord is blessing our work, and we are content, still to labor for this cause. Your writer will work also in portions of the Bottom, when at leisure from other ministerial engagements. We would willingly respond to our Brother Gambrell's earnest appeal for money for the State Board, were we not called upon even more earnestly from the various parts of the Bottom for the word of Life, which requires all the means we can raise to answer this very earnest call. God direct us in this great work.

W. L. S.

July 9th, '86.

Utica, Miss.

Am glad you spoke to the country pastors about the Convention. We need the Convention as much as it needs us. I had almost thought our Convention to be a great machine pumped by the plodders and ruled mechanically by a few leaders. With this feeling I went up to Sardis. I asked the Lord to take from us this machinery worked by main strength and give us a faith that worketh by love. Imagine my humiliation when I saw how far, oh, how far these workers for God had outstripped me in fervent piety and deep consecration. Then I asked the Lord to let me never oppose the doings of his people unless I knew those doings to be evil, lest haply I be found to fight against God. We need the Convention not to say that we have talked with those who have 'leaned on college walls,' but those who have leaned on the bosom of the Master.

R. A. COOPER.

July 6th, '86.

NOTICE.

Meeting of days with the White Oak church will begin Saturday before the 3rd Sabbath in July, and with the New Providence Saturday before the 1st Sabbath in August. Brother William Green, from Illinois, is to help in these meetings. All are cordially invited to attend. My brother will be in Mississippi about six weeks, and will aid in other meetings.

J. JASPER GREEN.

July 6th, '86.

McNutt Baptist Church.

A large congregation assembled in the old court-house. Opened service with number 310, Gospel Hymns: "Not half has ever been told." Miss Emma Jones a young lady of the community led the newly organized choir.

An appropriate sermon was delivered by Elder A. Taylor, from a part of verses 11 and 12 of the 62nd Psalm, after which a council was formed composed of the following brethren, to-wit: Elders A. Taylor, J. E. Watts, and W. T. Lumbley, and Bro. R. B. Schlatter.

Brother J. E. Watts was chosen moderator of the council, W. T. Lumbley, clerk. A number of Baptist brethren presented their letters, and after reading, were, by a unanimous vote, resolved into an independent body, known as the McNutt Baptist church. Other

brethren and sisters who had not received their letters, were, by unanimous vote, received into our fellowship, upon accredited verbal statement until they can get their letters.

Church covenant and articles of faith as expressed in Pendleton's church manual were read by Bro. Schlatter and adopted by the church.

An appropriate formal charge was delivered to the church by Bro. J. E. Watts.

After appropriate and well received words of counsel from Bro. Taylor, extended to each other the band of church fellowship.

Adjourned in prayer.

J. E. WATTS,

W. T. LUMBLEY, Mod.

Clerk.

Sabbath evening church met, and after preaching by Brother Taylor, opportunity was given for persons to unite with the church. Sister Minnie Hyman presented herself for membership, and was, upon statement, unanimously received into our fellowship.

Our church now numbers thirteen members. A prospect of others to unite with us soon.

W. T. L.

Antioch, Warren County.

Last Saturday, July 3rd, the ladies of Antioch church and vicinity assembled promptly at 11 o'clock a.m., the object of the meeting, which was to form a W. C. T. U., called on the pastor to open the exercises with prayer. Geo. Anderson, Esq., formerly of Vaiden, now of Vicksburg, was invited to address the meeting on the subject of Prohibition, which he did to the gratification of all lovers of "God, home and native land."

Sister Anderson, the orator of the day, was present, and greatly endeared herself to the people by her personal charms and devotion to the cause of temperance, while she was with us.

Dinner was on the ground and all present invited to partake of the bountiful repast.

2 o'clock p.m. the ladies reassembled in the house and formed a W. C. T. U. by electing Mrs. S. M. Whitaker President, Mrs. Mary Folkes Vice President, Miss Hattie Naylor Secretary and Miss Mary Whitaker Treasurer. These ladies are going to do their duty in trying to put the "Matchless evil" out of Warren county.

Before these good women left the house that evening, they and other friends of the pastor put a smile on his face that will last the balance of the year. A wagon went from Antioch to Vicksburg and the pastor's wife took the smile in a minute and a half; and now they both have it—not one but two—one a piece. The members call it pouncing the pastor and wife. We thank God and them for such poundings.

Next day, Sunday, a still larger congregation gathered at 11 a.m., and to the great pleasure of all present, the gifted, eloquent and logical debater, Rev. J. H. Gambrell, came to our relief, and gave us two splendid prohibition lectures—one in the morning, the other in the evening.

A hat collection was taken for Ministerial Education and Mississippi College, amounting to \$6.75.

God be praised for those two days at Antioch.

H. D. WHITE.

MORGAN PARK, ILL.

Your type make me quote Dr. Eaton as saying: "All 'aesthetic' evolution is opposed to Christianity." For the Doctor's sake please correct it. Say rather: "All 'atheistic' evolution is opposed to Christianity. Atheistic anything is opposed to Christianity."

J. G. CHASTAIN.

BAPTIST RECORD.

POETRY.

An Editor's Dream.

An editor sat in his easy chair
Near the close of a weary day,
And having a moment from "copy"
to spare,
He dozed into dreamland away.
He dreamed he was able to fly
To the homes where his paper had
gone,
And witness each smile and each sigh
Of his readers in groups or alone.
As he visited home after home,
He thought of the far-reaching
power
Of his words as each week they would
roam
As an ill or heaven-sent dower.
But hark! he hears an aged saint pray,
"God bless our pastor and editor
too;
Give them grace for their burdens day
by day,
And help us to yield each their due."
He awoke much refreshed by his sleep,
And his dream blessed the close of
the day.
Still he wonders if his good readers
keep
In remembrance his name when
they pray.

T. P. BRIGGS,
Cambridge, Jan., 1886.

OUR PULPIT.

CONGREGATIONAL SINGING.

BY REV. T. DE WITT TALMAGE.

"It came even to pass, as the trump-
eters and singers were as one, to make
make one sound to be heard in praise-
ing and thanking the Lord."—2 Chron.
5:13.

The temple was done. It was
the very chorus of all magnificence
and pomp. Splendor crowded
against splendor. It was the dia-
mond necklace of the earth. From
the huge pillars crowned with
leaves of flowers and wrought out
in burnished metal, down even to
the tongs and snuffers made out of
pure gold, everything was as com-
plete as the God-directed architect
could make it. It seemed as if a
vision from heaven had alighted on
the mountains.

The day for dedication came.
Tradition says that there were in
and around about the temple on that
day two hundred thousand silver
trumpets, forty thousand harps,
forty thousand timbrels, and two
hundred thousand singers; so that
all the modern demonstrations at
Dusseldorf or Boston seem nothing
compared with that. As this great
sound surged up amid the precious
stones of the temple, it must have
seemed like the River of Life dash-
ing against the amethyst of the wall
of heaven.

The sound arose, and God, as if
to show that he was well pleased
with the music which his children
were to make in all ages, dropped
into the midst of the temple a cloud
of glory so overpowering that the
officiating priests were obliged to
stop in the midst of the services.

There has been much discussion
as to where music was born. I
think that in the beginning, when
the morning stars sang together,
and all the sons of God shouted for
joy, that the earth heard the echo.
The cloud on which the angels stood
to celebrate the creation was the
birthplace of song. The stars that
glitter at night are only so many
keys of celestial pearl on which
God's fingers play the music of the
spheres.

Inanimate nature is full of God's
stringed and wind instruments. Sil-
ence itself—perfect silence—is on-
ly a musical rest in God's great an-
them of worship. Wind among the
leaves, insect humming in the sum-
mer air, the ocean far out sounding
its everlasting psalm, the bobolink
on the edge of the forest, the quail
whistling up from the grass, are
music.

I suppose that even the sounds in
nature that seem discordant and
repulsive make music in God's ear.
You know that you may come so
close to an orchestra that the sounds
are painful instead of pleasurable,
and I think that we stand so near

devastating storm and frightful
whirlwind we cannot hear that
which makes to God's ear and the
ear of the spirits above us a music
as complete as it is tremendous.

The day of judgment which will
be a day of uproar and tumult, I sup-
pose will bring no dissonance to the
ears of those who can calmly listen;
altogether it will be as when some
great performer is executing a boi-
trous piece of music, he sometimes
breaks down the instrument on
which he plays, so it may be on
that last day, that the grand march
of God played by the fingers of
thunder and earthquake and confa-
gration, may break down the world
upon which it is executed.

Not only is inanimate nature
full of music but God has wonder-
fully organized the human voice,
so that in the plainest throat and
lungs there are fourteen direct mus-
cles which can make over sixteen
thousand different sounds. Now
there are thirty indirect muscles
which can make, it has been esti-
mated, more than one hundred and
seventy-three millions of sounds.
Now, I say, when God has so con-
structed the human voice, and when
he has filled the whole earth with
harmony, and when he recognized
it in the ancient temple, I have a
right to come to the conclusion that
God loves music.

I propose this morning to speak
about sacred music, first showing
you its importance, and then stating
some of the obstacles to its advance-
ment.

I draw the first argument for the
importance of sacred music from
the fact that God commanded it.
Through Paul he tells us to admon-
ish one another in psalms and
hymns and spiritual songs, through
David he cries out: "Sing ye to
God all ye kingdoms of the earth."
And there are hundreds of other
passages I might name, proving
that it is as much man's duty to
sing as it is his duty to pray. In-
deed, I think there are more com-
mands in the Bible to sing than
there are to pray.

God not only asks for the human
voice but for the instrument of mu-
sic. He asks for the cymbal and
the harp and the trumpet. And I
suppose that, in the last days of
the church, the harp, the lute, the tram-
pet, and all the instruments of music
that have given their chief aid to
the theater and bacchanal, will be
brought by their masters and laid
down at the feet of Christ, and then
sounded in the church's triumph on
her way from suffering into glory.
"Praise ye the Lord!" Praise Him
with your voices. Praise Him with
stringed instruments and with or-
gans.

I draw another argument for the
importance of this exercise from the
impressiveness of the exercise. You
know something of what secular
music achieved. You know it has
made its impression upon govern-
ments, upon laws, upon literature,
upon whole generations. One in-
spiring national air is worth thirty
thousand men as a standing ar-
my. There comes a time in the
battle when one bugle is worth a
thousand muskets. In the earlier
part of our civil war the Govern-
ment proposed to economize in bands
and music, and many of them were
sent home, but the generals in the
army sent word to Washington:
"You are making a great mistake.
We are falling back and falling
back. We have not enough music."
Then the Government changed its
mind; more bands of music were
sent to the field, and the day of
shameful defeat terminated. I have
to tell you that no nation nor
church can afford to severely econo-
mize in music.

Why should we rob the program
of worldly gaiety when we have so
many appropriate songs and tunes
composed in our own day, as well
as that magnificent inheritance of
church psalmody which has come
down fragrant with the devotions
of other generations—tunes no more
worn out than when our great
grand-fathers climbed up on them
from the church pew to glory.

Dear old souls, how they used to
sing! When they were cheerful our

grandfathers and grandmothers
used to sing "Colchester." When
they were very meditative then the
meeting-house rang with "South
Street," and "St. Edmonds." Were
they wrapped in visions of the glo-
ry of the church they sang "Zion."
Were they overborne with the love
and glory of Christ they sang "Ariel."

And in those days there were cer-
tain tunes married to certain hymns
and they have lived in peace a great
while, these two old people, and we
have no right to divorce them.
"What God hath put together let
no man put asunder." Born as we
have been amid this great wealth of
church music, augmented by the
compositions of artists in our day,
we ought not to be tempted out of
the sphere of Christian harmony,
and try to seek unconsecrated
sounds. It is absurd for a million-
aire to steal.

Many of you are illustrations of
what sacred song can do. Through
it you were brought into the king-
dom of Jesus Christ. You stood out
against the warning and the argu-
ment of the pulpit, but when in the
sweet words of Charles Wesley or
John Newton or Toplady the love
of Jesus was sung to your souls, then
you surrendered, as armed castles
that could not be taken, by a host
lifts its windows to listen to a harp's
thrill.

Oh, it was an irresistible power!
Luther's sermons have been forgot-
ten, but his "Judgment Hymn"
sings on through the ages, and will
keep on singing until the blast of
the arch-angel's trumpet shall bring
about that very day which the
hymn celebrates. I would to God
that those who hear me to-day
would take these songs of salvation
as messages from heaven; for, just
as certainly as the birds brought
food to Elijah by the brook Cherith,
so these winged harmonies, God
sent, are flying to your soul with
the bread of life. Open your
mouth and take it, oh hungry
Elijah!

I have also noticed the power of
sacred song to soothe perturbation.
You may have come in here with a
great many worriments and anxie-
ties, yet perhaps in the singing of
the first hymn you lost all those
worriments and anxieties. You
have read in the Bible of Saul, and
how he was sad and angry, and
how the boy David came in and
played the evil spirit out of him.
If you have anxieties and worri-
ments, try this heavenly charm up-
on them. Do not sit down on the
bank of the hymn, but plunge in,
that the devil of care may be brought
out of you.

It also arouses to action. Do you
not know that a singing church is
always a triumphant church? If a
congregation is silent during the
exercise, or partially silent, it is the
silence of death. It when the
hymn is given out you hear the
faint hum of here and there a father
and mother in Israel, while the
vast majority are silent, that minis-
ter of Christ who is presiding needs
to have a very strong constitution
if he does not get the chills.

It is amazing how some people
with voice enough to discharge all
their duties in the world, when they
come into the house of God have no
voice to discharge this duty. I
really believe that if the church of
Christ could arise up and sing as it
ought to sing, that where we have
a hundred souls brought into the
kingdom of Christ there would be
a thousand. How was it in olden
times? Cajetan said: "Luther con-
quered us by his songs."

But I must now speak of some of
the obstacles in the way of advance-
ment of this sacred music; and the
first is, that it has been impressed
into the service of superstition. I
am far from believing that music
ought always to be positively re-
ligious. Refined art has opened
places where music has been secu-
larized, and lawfully so. Music has
as much right to laugh in Surrey
Gardens as it has to pray in St.
Paul's. In the kingdom of nature
we have the glad singing of the wind

as well as the long metre psalms of
the thunder.

But while all this is so, every ob-
server has noticed that this art
which God intended for the im-
provement of the ear and the voice
and the head and the heart has
often been impressed into the ser-
vice of error. Tartini, the musical
composer, dreamed one night that
Satan snatched from his hand an
instrument, and played upon it
something very sweet—a dream
that has often been fulfilled in our
day, the voice and the instruments
that ought to have been devoted to
Christ captured from the church,
and applied to purposes of sin.

Another obstacle has been an inor-
dinate fear of criticism. The vast
majority of people singing in church
never want anybody else to hear
them sing. Everybody is waiting
for somebody else to do his duty.
If we all sang, then the inaccuracies
that are evident when only a few
sing would be drowned out. God
asks you to do as well as you can,
and then, if you get the wrong
pitch, or keep wrong time, he will
forgive any deficiency of the ear
and imperfection of the voice.
Angels will not laugh if you should
lose your place in the musical scale,
or come in at the close a bar behind.
The voice of a contrite, broken
heart, although it may not be able
to stand human criticism, makes
better music to God's ear than the
most artistic performance when the
heart is wanting.

I know it is easier to preach on
this than to practice; but I sing for
two reasons—first, because I like it,
and next, because I want to encour-
age those who do not know how. I
have but very little faculty in that
direction, and no culture at all, yet
I am resolved to sing though every
note should go off like a Chinese
gong. God has commanded it, and
I dare not be silent. He calls on
the beasts, on the cattle, on the
dragons, to praise him, and we
ought not to be behind the cattle
and the dragons.

Another obstacle that has been in
the way of the advancement of this
holy art has been so much angry
discussion on the subject of music.
There are those who would have this
exercise conducted by musical in-
struments. In the same church
there are those who do not like
musical instruments, and so it is
organ and no organ, and there is a
fight. In another church it is a
question whether the music shall be
conducted by a precentor or by a
drilled choir. Some want a drilled
choir, and some want a precentor,
and there is a fight.

Then there are those who would
like in the church to have the organ
played in a dull, lifeless, droning
way, while there are others who
would have it wreathed into fantas-
tics, branching out in jets and
spangles of sound, rolling and toss-
ing in marvelous convolutions as
when in a pyrotechnic display you
think a piece is exhausted it breaks
out in wheels, rockets, blue lights
and serpentine demonstrations.
Some would have the organ played
in almost inaudible sweetness, and
others would have it full of staccato
passages that make the audience
jump with great eyes and hair on
end, as though by a vision of the
witch of Endor; and he who tries
to please all will succeed in noth-
ing.

Nevertheless you are to admit the
fact that this contest which is going
on in hundreds of the churches of
the United States to-day is a
mighty hindrance to the advance-
ment of this art. In this way
scores and scores of churches are
entirely crippled as to all influence,
and the music is a damage rather
than a praise.

Another obstacle in the advance-
ment of this art has been the erro-
neous notion that this part of the
service could be conducted by a
delegation. You know that in a
great multitude of churches the
choir is expected to do all the sing-
ing and the great mass of the peo-
ple are expected to be silent, and if
you utter your voice you are inter-
fering. There they stand, the four,

with opera-glasses dangling at their
side, singing, "Rock of ages cleft
for me," with the same spirit that
the night before, on the stage they
took their part in the "Grand
Duchess," or "Don Giovanni."

My Christian friends, have we a
right to delegate to others the dis-
charge of this duty which God de-
mands of us? Suppose this delega-
tion of musical performers were
tried in heaven; suppose that four
choice spirits should try to do the
singing of the upper temple. Hush
now, thrones and dominions and
principalities. Stop that loud sing-
ing! Stop! Oh, no; they cannot
hear me. You might as well try to
drown the thunder of the sky, or
beat back the roar of the sea, for
every soul in heaven has resolved
to do its own singing. Alas! that
we should have tried on earth that
which they cannot do in heaven,
and instead of joining all our voices
in the praise of the Most High God,
delegating perhaps to unconsecrated
men and women this most solemn
and most delightful service.

Now, in this church, we have re-
solved upon the plan of conducting
the music by a precentor. We do
it for two reasons, one is that by
throwing the whole responsibility
upon the mass of the people, making
the great multitude the choir,
we might rouse more heartiness.
The congregation coming on the
Sabbath day feel that they cannot
delegate this part of the great ser-
vice to any one else, and so they
themselves assume it.

We have glorious congregational
singing here. People have come
many miles to hear it. They are
not sure about the preaching, but
they can always depend on the
singing. We have heard the sound
coming up "like the voice of many
waters," but it will be done at a
better rate after awhile, when we
realize the height and the depth
and the immensity of this privi-
lege.

Another reason why we adopted
this plan. We do not want any
choir quarrels. You know very
well that in scores of churches there
has been perpetual contention in
that direction. The only church
fight that ever occurred under my
ministry was over a melodeon in
my first settlement. Have you never
been in church and heard the
choir sing and you said, "That is
splendid music?" The next Sab-
bath you were in the church and
there was no choir at all. Why?
The leader was mad, or his assis-
tants were mad, or they were all
mad together. Some of the choirs
are made up of our best Christian
people. Some of the warmest
friends I have ever had have stood
up in them Sabbath after Sabbath,
conscientiously and successfully
leading the praises of God. But the
majority of choirs throughout the
country are not made up of Chris-
tian people, and three-fourths of
the church fights originate in the
organ loft. I take that back,
and say nine-tenths. Many of our
churches are dying of choirs.

Let us as a church give more at-
tention to the music. If a man
with voice enough to sing keeps si-
lent during this exercise, he com-
mits a crime against God and in-
sults the Almighty.

Music ought to rush from the
audience like the water from the
rock—clear, bright, sparkling. If
all the other part of the church ser-
vice is dull, do not have the music
dull. With so many thrilling things
to sing about, away with all draw-
ling and stupidity! There is noth-
ing makes me so nervous as to sit
in a pulpit and look on an audience
with their eyes three-fourths closed
and their lips almost shut, mum-
bling out the praise of God. Dur-
ing my recent absence, I preached
to a large audience and all the mu-
sic they made was not equal to one
skylark! People do not sleep at a
coronation. Do not let us sleep
when we come to a Savior's crown-
ing. In order to a proper discharge
of this duty let us stand up save as
age or weakness or fatigue excuses
us. Seated in an easy pew, we
cannot do this duty half so well as

when, upright, we throw our whole
body into it. Let our song be like
acclamation of victory. You have
a right to sing. Do not surrender
your prerogative.

We want to rouse all our families
upon this subject. We want each
family of our congregation to be a
singing school. Chidish petulance,
obduracy, and intractability would
be soothed if we had more singing
in the household, and then our lit-
tle ones would be prepared for the
great congregation on Sabbath day,
their voices uniting with our voices
in the praises of the Lord. After a
shower there are scores of streams
that come down the mountain side
with voices rippling and silvery,
pouring into one river, and then
rolling in united strength to the
sea. So I would have all the fami-
lies in my church send forth the
voice of prayer and praise, pouring
it into the great tide of public wor-
ship that rolls on and on to empty
into the great wide heart of God.
Never can we have our church sing
as it ought until our families sing as
they ought.

There will be a great revolution
on this subject in all our churches.
God will come down by his spirit
and rouse the old hymns and tunes
that have not been more than half
awake since the time of our grand-
fathers. The silent pews in the
church will break forth into music,
and when the conductor takes his
place on the Sabbath day, there
will be a great host of voices rush-
ing into harmony.

My Christian friends, if we have
no taste for this service on earth,
what will we do in heaven where
they all sing and sing forever? Let
me prophesy in regard to any one
here who has no delight in the wor-
ship of heaven, if you do not sing
the praises of God on earth I do not
believe you will ever sing them in
glory. I would that our singing to-
day might be like the Saturday
night rehearsal for the Sabbath
morning in the skies, and might be-
gin now by the strength and by the
help of God to discharge a duty
which none of us have fully per-
formed.

Let those refuse to sing
Who never knew our God;
But children of the heavenly King,
Should speak their joys abroad.
Then let our songs abound,
And every tear be dry;
We're marching through Emmanuel's
gourd,
To fairer worlds on high.

When Cromwell's army went in-
to battle, he stood at the head of
them one day and gave out the long
metre doxology to the tune of "Old
Hundred," and that great host,
company by company, regiment by
regiment, battalion by battalion,
joined in the doxology:

"Praise God from whom all blessings
flow,"

and while they sang they marched
and while they marched they
fought, and while they fought they
got the victory. O men and wo-
men of Jesus Christ let us go into
all our conflicts singing the praises
of God, and then, instead of falling
back, as we often do, from defeat,
we will be marching on from victo-
ry to victory.

COMMUNICATION.

PROGRAM.

The second district meeting of
Concord Association meets with
Antioch church 10 o'clock Friday
before the 5th Sunday in August.

The introductory sermon to be
preached by Elder J. P. Everett.
Alternate, Elder C. E. Foster.

SUBJECTS FOR DISCUSSION.

1st. Good and evil effects of pro-
tracted meetings—by C. J. Cargile.
2nd. The model pastor—by J. P.
Everett.

3rd. The obligation of Baptists
to give the gospel to the world—by
J. M. Finley.

4th. The best plan to keep up
Sabbath-schools in country churches
—by C. E. Foster.

5th. Do the Scriptures justify the
use of intoxicating drinks as a be-
verage—by J. W. Melton.

COMMITTEE.

W. R. Fortson, T. D. Meadows,
T. J. Fortson, W. B. Monk, and J.
M. Finley.

Why Mississippi Baptist Churches Should Contribute to the Support of Mississippi College.

My subject grows upon me as I write. And if you, Brother Editors, will just be a little patient and indulge me a little longer, I will give you two or three more pieces besides those already given. And it seems to this scribe, that he ought to be allowed to publish in the Record just as many articles as he pleases to write, to pay you back for not publishing the latter part, the practical part and the best part of my first article, and for making me say some things I didn't say in the part you did publish. But this is the fate of us poor correspondents. We rack our brains for hours to get our best thoughts, and write and re-write, and write them again, just to have them left out by these all-wise editors, and put up wrong by fast type-setters. "O tempora! O mores!" But I find that these newspaper folks have caused me to wander away from my subject.

I have given three reasons in as many articles, why Mississippi Baptist churches ought to support Mississippi College. This week I give a fourth reason. It is a benevolent institution. I mean by that the faculty that run Mississippi College do a great deal of benevolent work and the denomination ought to help them to do this work. I know of no set of men, who, in proportion to their means, are giving more to the cause of Christ and humanity. These men are promised a salary, but they agree to run the College for the tuition it pays, and trust to the contributions of the churches to make up the deficiency. This was the proposition made to the Board of Trustees several years ago by President Webb, who shares in all the sacrifices implied in the proposition, in order to keep the College out of debt. The contributions from the churches have never supplied the deficiency in any year since this proposition was accepted by the Board of Trustees. Yet the faculty every year give free tuition to thirty or forty young ministers and several hundred of ministers who are not able to pay tuition; thus giving away to the denomination every year \$2000 or \$2500.

Besides this, they are the most liberal contributors to the church giving \$300 or \$400 to their pastor's salary, and perhaps as much to missions and other benevolent purposes.

Then it ought to be considered that if these men were to receive the full amount of their salary, they would then be making a great sacrifice to stay here because they can get more at other places. They are staying here, then, not for the money that is in their work, but for the good they are doing by their work. And all they ask the denomination is to give them a comfortable support while doing this work. They are like a true, consecrated minister of the gospel, they feel called to this work and they are willing to stay here and do it as long as they can get a support in doing it.

Then, brethren, as you value an educated ministry, help these men to educate our young preachers, whom God has called to preach his gospel to dying men. As you are interested in having the gospel preached every Sabbath to the 300 or 400 young men and women gathered together from Mississippi and Louisiana in the two institutions in Clinton, help these men by supplementing their salaries to help support an efficient pastor for the church here. And as you are interested in the spread of the gospel (and if you are not you have no business in a Baptist church) help these men to help spread it, not only by their direct contributions, but also by educating young ministers, who are to be our missionaries, and the leaders in the great and all-important work of waking up our sleeping churches on the subject of the world's evangelization.

J. L. P.

GRAND EXCURSION TO SALTILLO MEXICO.

Full Program and Particulars.

SCHEDULE.

Leave Louisville, Ky., Monday, 12 m. Aug. 2nd. Rate, \$62.55.
Leave Nashville, Tennessee, Monday, 7:30 p. m. August 2nd. Rate, \$60.30.
Leave Atlanta, Ga., Monday night August 2nd. Rate, \$58.15.
Leave Montgomery, Alabama, Tuesday, 8 a. m. August 3rd. Rate, \$51.15.
Leave Mobile, Ala., Tuesday, 2 p. m., August 3rd. Rate, \$43.95.
Leave New Orleans Louisiana, Tuesday, 7:30 p. m., August 3rd. Rate, \$38.30.
Leave Houston, Texas, Wednesday, 9 a. m., August 4th. Rate, (about) \$22.00.
Leave San Antonio, Texas, Thursday, 11:50 a. m., August 5th. Rate, \$15.20.
Leave Laredo, Texas, Friday, 7 a. m., August 6th.
Arrive at Saltillo, Mexico, Friday, 7 p. m., August 6th.
Reception by Saltillo Baptist church, 8 p. m., August 6th, in Madero Institute.
Reception by Governor of Coahuila and Mayor of Saltillo Saturday, 9 a. m.
Responses to speeches of welcome by Rev. T. T. Eaton, and Gen. A. T. Hawthorne.

SATURDAY AFTERNOON.

Organization of the First Mexico Baptist Association. Report of Missionary, &c.

NIGHT SESSION.

8 p. m. Annual sermon by Francisco T. Travinio. Ordination of two deacons. Short talks by excursionists through an interpreter.

SUNDAY, AUGUST 8TH.

Dedication of house of worship. Reading Scripture, prayer and collection.

Dedication sermon by Rev. Thos. M. Westrup, Monterey, Mex.

Address to the church by Rev. W. B. Bagby in Portuguese.

Delivering of keys to the deacons by H. A. Tupper, D. D.

AFTERNOON.

3:30 p. m. Sermon in English by H. H. Tucker, D. D.

Discussion: The Baptists.

1. Their faith. G. B. Eager, D. D.

2. Their practice. B. H. Carroll, D. D.

3. Their history. J. R. Graves, L. L. D.

4. Their future. P. H. Mell, D. D.

NIGHT.

The Mission of Baptists.

1. G. B. Taylor in Italian.

2. Albert J. Diaz in Spanish.

3. W. B. Bagby in Portuguese.

4. H. A. Harris, D. D., in English.

MONDAY, AUGUST 9TH.

9 a. m. The Association will assemble for the transaction of business. 11, sermon by T. T. Eaton, D. D., in English, and by Prof. R. Rodriguez in Spanish.

Afternoon will be spent in visiting points of interest in Saltillo.

NIGHT.

The sufficiency of the Scriptures.

1. As a divine revelation. John A. Broadus, D. D.

2. As a moral guide. J. B. Hawthorne, D. D.

3. As a spiritual guide. J. C. Furman, D. D.

(These will be translated into Spanish for distribution.)

TUESDAY, AUGUST 10TH.

9 a. m. A Baptist Association.

1. Its Organization. J. B. Link, D. D.

2. Its objects. A. J. Holt.

3. Its work. J. B. Gambrell. (To be interpreted.) General discussion.

AFTERNOON.

Visit to the battle field of Buena Vista, where Clay fell, where Jeff. Davis formed his celebrated V, and where General Taylor said "A little more grape, Captain Bragg, if you please."

NIGHT.

Baptists and Education. S. A. Hayden, D. D., R. C. Burleson, D. D., L. L. D., J. H. Luther, D. D., T. H. Pritchard, D. D. (To be published in Spanish.)

WEDNESDAY, AUGUST 11TH.

9 a. m. A call to the ministry. H. Allen Tupper.

Qualification for the ministry. Prof. J. R. Sampey.

Do Foreign Missions pay? Geo. Whitfield.

Shall we retrench or go forward? Lansing Burrows, D. D.

AFTERNOON.

Visit to the factories near Saltillo, and to the mountains some of which tower a mile above the city.

NIGHT.

Sermon by Alberto J. Diaz in Spanish.

Woman's mission to women, in Portuguese, Mrs. Annie L. Bagby.

What shall we do for the children, Rev. Kitt Williams, Mrs. Nora G. Hailey.

THURSDAY, AUGUST 12TH.

9 a. m. Prayer and Missions. M. V. Smith, J. N. Prestridge, T. P. Bell, G. W. Baines.

AFTERNOON.

Visit to the old inquisition building where people were put to death by twenty-seven instruments of torture.

NIGHT.

8 a. m. Self-support.

1. What is it?—J. M. Robertson, D. D.

2. Is it practicable?—S. Landrum, D. D.

4. How attained?—H. A. Tupper, D. D.

To be followed by five minute talks by all missionaries present.

FRIDAY, AUGUST 14TH.

9 a. m. The support of Missions essential to church prosperity.—S. M. Province, C. H. Gardner, A. S. Bunting, M. B. Wharton.

NIGHT.

Sermon in English by C. H. Strickland, D. D.

SATURDAY, AUGUST 14TH.

Those who wish will go to Patos.

SUNDAY, AUGUST 15TH.

Dedication sermon by Francisco T. Travinio.

Address to the church by W. L. Stanton, Esq.

AFTERNOON.

What do Baptists believe?

1. Repentance.—Isaac Sellers.

2. Faith.—Reddin Andrews, D. D.

3. Baptism.—S. J. Anderson, D. D.

4. Communion.—T. T. Eaton, D. D.

5. Holy living.—A. T. Spalding.

6. Church Government.—A. C. Davidson.

7. Propagation of the gospel.—W. H. Dodson.

8. Separation of Church and State.—S. H. Ford, D. D.

NIGHT.

Sermon by Rev. W. B. Bagby, in Portuguese.

NOTE PARTICULAR.

1. All who wish to come must write me at once, as the excursion will be limited to seventy-five to insure the comfort of all.

2. The excursion is for those interested in our mission work.

3. Will try and arrange for dinner to be given by the Baptists at several places along the route.

4. Will also try to arrange for reduced rates at San Antonio, where a night and half a day will be spent, sufficient time to see everything of interest in this quaint historic city.

5. Bring a pillow, a shawl, and a well filled lunch basket. Custom Officers will not trouble them.

6. I will meet the party at Laredo, where we spend a night for rest. I will arrange reduced rates at hotels.

7. The last day we pass through the finest mountain scenery in America, and up into the finest climate in the world.

8. Saltillo is 5700 feet above sea-level. Mean temperature 70°. The grapes and fruit are unexcelled.

9. Our church will arrange for the entertainment of all who will come, for one week. We know those who are coming would not relish Mexican food, so we will order food from the United States which will enable us to entertain all at less cost and with far more comfort than they could get at our best hotels. The ladies will sleep at Madero Institute, and the gentlemen will be cared for in a rented house near by. All will eat at the Institute, except such as prefer the restaurants or hotels. We will study comfort and economy in all things.

10. I will arrange board for any who wish to spend the Summer here for health or recreation.

Hacks will be in waiting at the depot to convey all to the Institute.

12. Parties can return at will within the thirty days, though all must come together.

13. All will visit Monterey and the noted hot springs.

14. Reduced rates to the City of Mexico and Zacatecas.

15. Most of the addresses will be translated into Spanish for publication.

16. This will be one of the most remarkable occasions ever witnessed on a foreign mission field. Pray for the Spirit's presence and power to be manifest.

W. D. POWELL.

Saltillo June 26th, '86.

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JACKSON, MISS., JULY 15, 1886.

EDITORIAL.

TAKE NOTICE

All persons who expect to attend the Baptist State Convention, to meet in Meridian, Thursday before the 4th Sunday in July, are requested to forward their names at once to T. C. Carter, Meridian, Miss.

NOTES AND COMMENTS.

Kentucky has raised and expended for State missions during the year \$7,500 and has kept forty-three missionaries employed who report excellent results. They have raised \$31,000 for all the various Boards. We clip the following from the *Baltimore Baptist*: "Somebody had written of Bro. Cornelius, editor of the *Baltimore Methodist*, calling him Doctor. He delivered himself after this fashion: 'We are not a doctor of medicine, nor of divinity, nor a horse doctor—never were, never desired to be, never were competent to be, never expect to be. We honor those who are, but we don't envy them their honor.' Amen, and amen." The *Record* seems to be growing better all the time, and wife enjoys reading it so much that I have to let her read it first every week. E. E. KING. The corner-stone of the new First Baptist Church, Knoxville, was laid on the 1st inst. Interesting addresses were made by Pastor Taylor and Deacon John L. Moses, Mr. McCollum reading an original poem, written for the occasion. A list of the contents of the box deposited was read by W. W. Woodruff. A large concourse of people were present to witness the ceremonies. Reflector. We rejoice to hear of Pastor Taylor's success in building up the Baptist cause in Knoxville. Eld. J. T. Christian has declined the call to the pastorate of the Third Baptist Church, Atlanta. He is putting in some good work for our Convention Board during his summer rest in West Point. The *National Baptist* seems to think that if Paul were living in our times, he would fill some such position as Corresponding Secretary or Financial Agent, unless he were an editor! The *Standard*, of Chicago, commends the *Record's* suggestion that special prayer be made in Mississippi for the success of right in our county local option elections. Will not Christians remember this cause? The receipts of the Foreign Mission Board from May 24 to June 22 aggregate \$1,830.75, which shows that the Board feels the dry season. Its monthly receipts are sometimes \$6,000 to \$8,000. Mr. Wm. Bucknell, of Philadelphia, recently gave \$1,000 for Bro. Powell's work in Mexico. A generous gift from a liberal man! Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine. *Bible*. Rev. B. E. Maudlin, of Williamston, S. C., an old and esteemed minister, died in Anderson, S. C., on Sunday, July 4. The name of the new consolidated Texas paper is to be the *Texas Baptist and Herald*, and was located at Dallas. Eld. Geo. B. Eager writes an interesting note to the *Reflector* from Monticello, Tenn., where he has recently spent a week. Eld. E. E. Davault, our Missionary to China, is writing some interesting sketches of "Missionary Life in China" for the *Reflector*. We acknowledge the receipt of a number of school catalogues, among which are those of Hollins, at Botsford, Springs, Va., and of Shorter, Rome, Ga., sent to the editor of the sixth page. A portion of the first day of the Texas State Convention was devoted to hearing reports of pastors concerning the work in different parts of the State. This was interesting and profitable. Dr. Spalding spoke of a great work done by Evangelist Geo. C. Needham in Galveston. Of him Dr. S. said: "His beautiful piety and his wonderful faculty for expounding the word of God made his work abiding." Eld. W. E. Penn has come to an amicable understanding with editor Hayden, and now declares himself in peace with every Baptist in Texas. Blessed man! The new Baylor Female College at Belton has already application for 200 boarders. "I have just completed a circuit among the churches, and the verdict universal is, that your article on 'Blood guiltiness' was worth the price you ask for the *Record*."

shall report to you at Meridian on your summer proposition for the *Record*. Yours in Jesus, J. T. BARRETT, Ellisville. It will be seen from the report of the Louisiana Convention that our brethren over the river have determined to try a paper of their own. They have our very best wishes, and we now ask every Baptist in the Louisiana Convention to give the enterprise their full support. Every State needs its paper, and we trust that the brethren over the river will unitedly work to build up one in their midst. Let there not be a single croaker. Bro. Link has sold the *Texas Baptist Herald* to Bro. Hayden for \$10,000. He will be retained to do the editorial work at \$125 per month. This completely settles Baptist unification in Texas, for which let all the people rejoice and be glad. May grace, mercy and peace abide upon the great united brotherhood. Dr. Landrum baptized five persons in the Coliseum Place church last Sunday night. There is a promising state of things in Baptist circles in New Orleans. Bro. Mason writes: "We are having a grand meeting at Crystal Springs: sixteen received up to Monday, and six applications Monday night." Bro. Cairnes is assisting in the meeting and is doing admirable work. Next week the Baptist hosts of Mississippi will gather at Meridian of hundreds strong. The prospects for a large gathering are encouraging. We are concerned most of all that we may have a spiritual meeting. If the guiding hand be with us, no mistakes will be made. Then, too, we need a great enlargement of heart. There should be unceasing prayer for the presence of God with his people. We hope every messenger to the Convention will carry up a few names for the *Record*, to help over the dry summer; and then the people will want to know about the Convention. A large number of brethren in attendance on the Prohibition Convention. "If we (whisky advocates) do not carry Hinds county by 3,000 majority, I'll emigrate to some Territory."—*Senator Hamilton*. We will give you the parting hand. "We do not want the ladies, white or colored to attend our meetings, but we want the voters."—*Senator Hamilton*. Prohibitionists invite ladies and all who are on the side of good morals.

THE PROHIBITION MEETING.

The Board of Supervisors of Hinds County, after some deliberation, has ordered an election on the continued sale of liquor in the County of Hinds, to take place on the 10th of August.

On Monday night the campaign was opened in Jackson in an enthusiastic meeting in the City Hall. A large number of voters had already been enrolled, and many more were enrolled at this meeting.

Addresses were delivered by Col. W. L. Nugent, Mr. L. P. Brown, of Meridian, and Prof. W. I. Gibson, of Rienzi, and Judge H. R. Ware, of Jackson.

Col. Nugent clearly defined the issue involved in the contest and how it is related to "personal liberty"—that no man has liberty to do anything that will injure society. His liberty is limited by the liberty of others.

Mr. Brown gave some practical suggestions as to the manner of work, derived from his experience in Lahderdale.

Prof. Gibson said by way of encouragement, that while the election in Alcorn county was hurried on by a whisky Board of supervisors and only ten days allowed for canvassing, and while the sale was voted in by the small majority of only 42 instead of 500 as the whisky men had expected, yet, the professor says: "the dearest thing that you ever saw is the sale of liquor in Alcorn county." The champion of "the sale" in the county became a strong prohibitionist in five days after the election, and his first and second lieutenants have also repented and turned from the error of their way.

Judge Ware briefly stated that he was "in for the war" on this question.

The meeting was full of enthusiasm and there was manifested a determination to leave nothing undone in the effort to carry the county for God and home and native land.

Permanent organization will be completed next Friday (to-morrow) night, and there will be regularly two meetings a week. All eyes are turned toward Hinds, the empire

county of the State. We invite the prayers of Christians all over the State, we invite contributions from all who feel an interest in the success of this cause at our State capital, and we urge all good citizens to do their whole duty in this grand struggle between right and wrong, between morality and immorality, between law and order and lawlessness and disorder.

It was the pleasure of the Junior to meet with the saints at the pleasant little town of Terry last week. This is the point which ships a larger quantity of fruit than any other in the State. The membership is composed largely of ladies and they have the church fixed up in apple pie order. The Sunday-school is full of interest. Brother J. J. Halbert is Superintendent. Terry is the home of Mrs. Nar Morrison, who is known to the readers of the *Record* and who finds her highest joy in working in the Lord's cause. We shared the hospitality of Brother L. Hudson, Sr., and Brother Halbert, and met, besides the resident members, Sister Miller, of Sharkey county, and Sister Harris, of Pickens. Pastor Mason lives in the affection of his people and our prayer is that the work of the Lord may prosper in his hands.

MISSIONS.

DEAR RECORD:—As per request of the Secretary of the Convention Board I visited, preached for, and took a collection from most of the churches in the Harmony Association for State missions, and as I promised the brethren to make a full report of the contributions in the *Record*, I now proceed to make that report, and I hope it may not be delayed.

Churches—or communities in which there are churches—visited, 17.

Sermons, 17.
Amount collected to the credit of Harmony Association, \$113.35.
Distributed among the churches as follows:

Good Hope, (Madison) \$22.50.
Canaan, \$5.40.
Stump Bridge, (forwarded by J. H. Hickman) \$11.45.
Camden, \$5.
Thomastown, \$8.50.
New Providence, \$9.
Carthage, \$10.55.
Members of Pleasant Hill, \$2.50.
Good Hope, (Leake) \$13.15.
Jerusalem, \$4.30.
New Salem, \$7.75.
Old Rocky Point, \$6.10.
Beulah, \$4.
A Presbyterian brother, \$2.
Members of Mars Hill, \$2.50.
Mt. Carmel, (Edinburg) \$12.05.

Besides the above, I have \$3.50 from Yockanookany church, handed me by Brother J. C. Foster, to be set to the credit of the Kosciusko Association.

Before closing I wish to speak a kind and true word for the Harmony Association. Ever since I came to the State she has been usually considered anti-missionary. But this is not true. True this Association has not been aggressive in the Mission work, i.e., she has been "missionary" but she is not anti-missionary. A few churches in this Association are surrounded by Hardshell Immersionists, are, or some of those members are, perhaps anti to missions, but aside from this they are good and true Baptists. For the most part the fact that they do not contribute missions and educational interests and general denominational work is to be accounted for by that other fact, i.e., that their pastors do not teach them work on this line. One pastor said to me: "I have spoiled my people and now I or some one else must unspoil them and it is much easier to do this first than the last." These preachers are not great, but they are good men and they will do better in time to come. They wish and ultimately will (most of them) do their duty in these things. The Lord did not make the world in one day, and the world cannot make a Baptist quit what he has been doing, or rather, quit doing nothing and go to work earnestly in one day. I remember to have heard the senior editor say that Baptists were all life-Gollin's sheep, but I think it is a mistake, at least, in part. The only Baptist sheep—worthy the name—that I saw on this mission, that struck—she did not strike, but only "impressed"—me as one of Mr. Collin's sheep, was a dear (?) sister (?). The rest I could call by name and they would follow me. Money, with the brethren of this Association, was a thing of the past. One church had to borrow every dollar she gave, and that was several. By God's blessing I could go into this Association in the money season and easily collect for missions, Ministerial Education, etc., four or five hundred dollars. One other reason why this Association has been doing so little is they do not read. At least they do not read Baptist papers and the *Baptist Record*, especially. They therefore do not know what is being done by their brethren, or what is needed.

J. J. W. MATHIS.

Well done for Harmony Association. Not one on the home stretch has done better according to ability. And well done Brother Mathis. A blessing on all.—[SECT.]

COMMUNICATIONS.

A Word to the Women.

DEAR SISTERS:

I am just in receipt of a letter from Dr. Bozeman, expressing his hearty approval of your holding a meeting during the session of the State Convention soon to meet with his church in the City of Meridian. Of course this proposed meeting must be subject to the approval of the Convention, but since there has been no objection in past years, I venture to make a few suggestions as to its conduct.

I beg that every society appoint, (if possible) a representative, whose duty it shall be to give promptly, and in few words, a history of her work for the past Conventional year, when the president or secretary of the meeting shall call the names of the societies.

I also ask that the secretaries of the societies forward now their reports for quarter ending June 30th, to Mrs. A. J. Quinche, of Oxford, so that she may have her general, yearly report in readiness to be read before the Convention, and also in your hearing.

I have made no provision for original essays, but feel sure that the time allotted to the meeting, will be profitably spent in devotional exercises, and in words of counsel or encouragement from ladies present.

MRS. J. L. JOHNSON.

From Hazlehurst.

If you are inclined to rejoice with them that rejoice, you can have your fill of rejoicing with the happy people of Copiah. We are mighty dry, and we praise God for it. John Barleycorn was hanged in effigy on the morning of the 30th of June. He died hard, but he died. His friends mourn his loss, but he is lost. Sink or swim, survive or perish, live or die, the rum traffic has been defeated here, and its going to stay defeated. How will that do you for liberty?

Now what about Hinds? I believe she will go right. If she does not, mark well the men who disgrace her. We do not doubt your strength, but should you need help, sound your bugle long and loud. God bless you in the coming struggle.

Crops are somewhat damaged in these parts by the recent rains. Grass is abundant, but will soon wither beneath the keen blade of the Prohibition boys. "So mote it be."

Religiously and morally, our town is in a better condition than for years. And it is due largely to Prohibition. The calaboose is vacant, and order prevails. Even three or four of our best male mem-

bers have decided to attend the Convention. Don't you see how prohibition works? Try it, ye worthies of Hinds.

S. W. SIBLEY.

Gillsburg.

This is Monday, July 5th, and I am just home from Hebron, twenty-four miles away. Although the distance is considerable and the weather very warm, it is a pleasure to go to this church, for Hebron can boast of some as good workers perhaps, as most any other church.

Elder Elias George lives in the vicinity and attends our services. On the thirteenth of this month he will be eighty years of age. He has done great good in his time, and has been an uncompromising advocate of temperance. He is noted for his anecdotes and illustrations, of which he has an abundant stock.

Our friend and brother, Eld. R. J. Stewart expects to start a paper soon in Greensburg called "The Helena Echo."

To-day, before reaching home, I secured three subscribers for the *Record*. Notwithstanding one man complained of weak eyes, I got his name and the money. I also met up with a Methodist brother whose wife is a Baptist, and tried to induce him to take the *Record* for her, but he said he couldn't afford to dabble much in such things. A short argument and we parted.

The editor of the Louisiana Baptist is in this country canvassing for his paper, and is having some success.

T. C. SCHILING.

July 5th, 1886.

Magnolia, Miss.

Please say through your columns that I would be glad to serve any church that can't do any better, and that can be reached from this place by rail. I have only half of my time employed, hence have two Sundays that I would like to utilize somewhere. I don't like to appear idle.

R. W. MERRILL.

New Orleans, La.

On Wednesday evening several members united with the Coliseum Place church. Six are to be baptized next Sunday. Since the first of March we have received twenty-two by letter and experience. The representation to the Convention promises to be larger than usual from our city.

S. LANDRUM.

July 9, 1886.

This and That From Shuqualak.

The church here did the handsome thing yesterday in voting to the pastor a vacation till the 1st of September. I shall spend it in meetings. How pleasant to be permitted to rest a while from pastoral labors. Happy the pastor that has a sympathizing church, that takes pleasure in lightening his burdens.

The committee on Missions reported yesterday \$43.05 raised the last quarter by the Shuqualak church, and \$6.20 by the Sunday-school for the Home Board of the Southern Baptist Convention. The local expenses of the church in said quarter being larger than usual, tended to diminish the contribution somewhat to Missions. The number of members, though, contributing more largely than in the corresponding quarter last year.

Sister David's two children, Bessie and Annie Mat Greer returned last week from Africa. The climate was too much for them. They will make their home here with their grandmother, Sister Buck.

The last session of Shuqualak Female College was decidedly the most prosperous of the six years of its history, and the next bids fair to surpass the last. President Stone, is on the wing canvassing for students. May his success exceed his expectation.

The Sunday-school here is making good progress under the faithful supervision of its efficient superintendent, Brother G. W. Nethery, who is assisted by a corps of good teachers. The Teacher's Meeting

every Friday night is generally pretty well attended.

Our dear Brother and Sister Bolton have suffered a sad affliction recently in the death of their son, Joseph, who was murdered in Brandon. He had many friends here where he was raised.

The church at Macon is yet without a pastor, though the pulpit is regularly supplied by that faithful beloved veteran of the cross, Bro. J. H. Buck. The brethren there have recently sustained another serious loss in the death of Deacon M. B. Edwards. Brother Jarnajan died in January. Two deacons in six months, two of the main standard bearers have passed away. This is surely a year of sad trials to the Macon saints, but the Lord is guiding and will bring good out of what seems to be a calamity.

I hear that several of our people here contemplate attending the Convention at Meridian. I am glad of it. I wish they could all go and get the inspiration of the meeting. If other churches in the State are as well represented as I think ours will be, what a gathering of the Lord's hosts there will be. Let us devoutly pray that our great Leader himself may be with them and direct their deliberations.

H. M. LONG.

July 12th, 1886.

Montgomery, La.

I send you a few notes from this part of Louisiana for your paper. But first a word about myself is due you. Two years ago I met Brother Bilbro, a seminary student from your State, at one of my appointments in Kentucky, and casually remarked to him that I would have South on account of my throat and lungs. He would not be satisfied till I gave my consent for him to put a little notice in your paper about me. Well, the result was, I landed in Louisiana January 1885, to find a large field of labor open to me, and my services badly needed in it, and also the most stringent times ever known in this part of the State, war times not excepted, on account of four failures in cotton crops in five years. But according to their ability I have found the most liberal church members I have ever found anywhere in a somewhat extended experience. In their straightened circumstances they are making many sacrifices to support and keep me among them. And now a word as to the cause in this section.

I live in Montgomery, Grant Parish. It is the centre of trade for a very large section of country, and consequently a very important center of influence. The church here is only five or six years old, and has had a very strong and well organized Methodist influence to contend with from the beginning. But slowly and gradually it has grown in numbers and influence until now we have about members and a very house nearly completed. We have preaching only once a month, but have a good weekly prayer meeting and a good Sunday-school. There has been fifteen additions to this church since I have been here. The Mars Hill church, 9 miles from here, is the mother church of this country. There has been 27 additions to her since I took pastoral charge, one and a half year ago. Sixteen of these were added by experience and baptism last fall. The Antioch church is 15 miles from here. Is a young church and full of spiritual life and power. At our meeting there the 2nd Saturday in June six joined by letter, and the next day, Sunday, at 11 o'clock a man one of its members, Brother S. M. Brian, was ordained to the gospel ministry. The following order was observed in the ordination:

Eld. J. T. Wallace was chosen moderator, and Eld. J. B. Wood clerk of the Presbytery. Sermon by Eld. T. M. Wamack, from I Tim. v. 16. Relation of his Christian experience and call to the ministry, by Brother Brian. Examination upon doctrine, led by Eld. J. B. Wood. Ordination prayer by Eld. J. S. Payne, laying on of hands by the

staunch prohibitionists and men.

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HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell

POETRY.

A Thought For Mothers.

Only a tired mother pausing when day was done
To think of the many duties which from dawn to set of sun
Had filled up the flying moments, taxing the hand and heart—
Hand and heart which so simply and bravely had done their part.

Above in the quiet chambers five little sleepers lay
Whose needs and joys and sorrows had filled up all her day:
Little wants had been tended, little griefs made light,
Little rights defended, and little wrongs set right.

Crowding one on another the constant claims had pressed,
Till musing now in the twilight, a thought but half confessed
Arose and stirred in her spirit: "Every thing seems so small!"
I had meant to do much for the Master; surely this cannot be all."

When in the deepening twilight, fragrant with evening balms,
Over her drooping eyelids sleep-laid caressing palms,
Into the land of shadows her spirit wandered free—
Land where sometimes earth's children meet heavenly ministry.

The sound of low questioning voices fell first on her spirit ear;
Then a pause of hushed expectation, and following, soft and clear,
The silvery tinkle of water as from a vessel poured;

And then, though a breathless rapture floated the voice of the Lord.

Falling in tender cadence, "Know ye what I have done?"
Among you as he that serveth am I, the Beloved son.

Not being ministered unto lifts to the highest estate;
But in rendering lowliest service, souls grow divinely great."

Slowly the eyelids lifted, the twilight had deepened to night;
But the thought that had dimmed her spirit had fled before the Light,
She arose, and ever unfaltering, uplifted by his word,
She walked in lowly service, strong in "the joy of the Lord."

Evangelical Magazine.

EDITORIAL.

A MISTAKE.

So much has been written and said about thrift and economy, so much laudatory of push and vim, that there is danger lest the softer and gentler traits of womanhood be forced into the background if not disparaged. This age of steam and excitement has thoroughly permeated many homes until all the sense of rest, of quiet haven-like conclusion is driven out. The pure and beautiful desire of the wife to be in the greatest degree a helpmate to her husband has lead her (hearing his talk of hard times and close finances) to undertake to do all her work. Muscle, brain and nerve must be taxed to their utmost tension to save money. Patience, sweetness, health and happiness take their flight before the overworn woman realized what she is doing. Is it any wonder that the children raised in such homes grow to think that money getting and money saving is the one great aim and object in life?

"So hurried, so much to do, no time for anything," are words familiar to ear and tongue these days, and even though heart and flesh cry out against such bondage there seems to be no way of releasing ones self from the shackles of such a thrallhold. Many a man now looks back to the days of his mother's elegant leisure and well trained servants, and longs for the restfulness that pervaded his boyhood's home to be reproduced in his, but he cannot have it with a small income, an expensive family and an over-worked wife, who has inherited like elegant tastes with her husband's, and yet whose inheritance stopped somewhere between the elegant taste, expensive habits and a plethoric pocket book. If the husband could be satisfied to lay up

only for the rainy day instead of striving after riches to moderate his tastes and desires for elegance and give some little time to the small sweet courtesies of life in his family, times would be better and life be brighter.

But having once stepped into the mad race for money, it is hard to get out, and failing to get out, as the mind and heart becomes more and more engrossed by the sordid thirst, the narrower the life becomes until the soul is shrivelled and sunken out of all image or likeness of the Maker.

The source of this mad chase after wealth, as we have intimated before, took its rise in the homes where everything was subordinated to the getting and saving of money. Did the parents dream what sort of impress they were making upon their children? No, indeed, they thought their daily "line upon line, precept upon precept" about thrift and economy, vim and energy, coupled with the daily object lesson of their lives, would surely make "business-men and women" of their boys and girls.

In vain may such parents look for tender ministrations and respectful deferential courtesies from their children. This idea was intensified and emphasized in our mind by the words that fell from the lips of a mother. She spoke of her loneliness and desolation saying:

"When my children were small I was so pressed with work and so vexed with always trying to save every cent possible, that I never took time to enjoy them as babies and little fellows. I was so eager for them to grow fast and learn fast and make themselves useful, that I pushed them forward and neglected (too busy—to tired I felt) to show the tenderness that was in my heart for them. I expected some time to have leisure to take them to my heart to cultivate in them, by my own practice all the sweet courtesies of life that I, in my heart, admired. But now they are growing away from me so fast, and in their maturity are so self-reliant they do not seem to need me. I feel like I'd love to hold them to my heart for real loving enjoyment even now, but I pushed them so in their studies and hurried them so in their tasks, that they would be surprised to know that mother could take time to show love or manifest tenderness for any one."

This is not intended as any plea for laziness or idleness, but a plea for time to be taken in the midst of the busy ceaseless activities of this high-pressure, steam-engine age to satisfy heart-hunger.

The man, woman, or child who does not want to be beloved is a monstrosity, and few there be who are always satisfied to "take for granted" the love without any expression, and so, in the midst of much heart hunger for expressions of love, it falls out in many thriving homes the words of tenderness, the loving helpful acts, the demonstrations of affection are all kept back until the sable-winged messenger death shuts away some one in the silence that no loving word may break, no caress brighten.

Oh, it is pitiful to hurry past all of life's flowers and crush all life's sweetness beneath the feet of progress.

Some little bit of time ought to be set apart as sacred to the demonstration of affection towards those for whom life is daily laid down in toil, worry and vexation.

This can not be done by the mother alone. In this effort as in all successful marital ventures, the father and mother must be one in spirit and purpose. Some day when deep furrows have ploughed your faces, when gray hairs crown your brows, and dim eyes are turned away from all of earth's brightness, the children will give back with interest all "the time for loving" spent on them and so it shall come to pass "at eventide there shall be light."

YOUNG HOPEFULS.

Slate Springs.

DEAR MRS. GAMBRELL—Please admit me to the Young Hopfuls. As some of the little folks are writing letters to the RECORD, I wished to write a letter. I am a little girl ten years old. My pa takes your paper. I get to read all the little letters. I go to Sunday-school every Sabbath. I like to go and learn of Jesus. We have no little missionary society since we lost our great teacher, Mrs. Emma Puthuff. We miss her so much, but I hope she may do good in heathen lands. Will some little girl tell me how to earn some mission money.

DORA DELASHMET.

June 29.

Permit me as a reader of the Young Hopfuls to express my sincere appreciation of your kindness in giving us children leave to converse through your paper, a paper which I prefer above all others. I think we should take a great interest in reading a paper with so much good reading in it. Our school is out now, and the teachers have left us. There is a rapid progress in the Sabbath-school now, and we hope it will continue that way. I have often heard it said that a place never became a city unless they allowed liquor to be used, and if that is a fact I hope that this little village will never be a city. (In which there is not much prospect now. We are all temperance people; we are taught in weekly school, Sabbath-school, at home, and every where we go, that a curse is pronounced on wine drinkers, and in one other place I had almost forgot, in God's word, the Bible. As my letter is getting lengthy for a little girl like me I will close. Best wishes for the Young Hopfuls.

IMOAN NELLA.

June 28.

Gum. La.

DEAR COUSINS—The suggestion (or proposition) referred to in my last letter to you, is that I and my Hopfuls make a united effort to assist a young minister to prepare himself to the Gospel. 2 Tim. ii 15. I have no young minister in mind, but we can appoint our good friends, Revs. R. E. Melvin and S. White, as a committee to select—among the students of Mississippi College, if they wish—a zealous young man called of God to preach. Of course we don't expect to be able to bear the entire expense of "our preacher" but we will call him "Hopful," and pray for him and do as much as we can toward supporting him.

Now I think the best plan is this, to wit: Let us appoint Mrs. Gambrell as our disbursing agent and treasurer; let all the Y. Hs. that want to join in with us in this, write to Mrs. Gambrell, care Baptist Record, Jackson Miss. Send her your offering, 5 or 10 cents, or as much more as you wish, which she will take pleasure in acknowledging, and we will call this the "Hopful's Fund." You needn't wait until our committee has selected our student, but send your contributions along and that much will be ready. Write to us if you can't send anything but your love, send that.

This will give us a grand object to work for, and will not hinder us from any other good we may wish to do, and will draw us nearer together and nearer to our Lord, for he went about doing good. [This is one of his "foot prints" let us walk in it] When we hear from some of you I will write some more. Hoping to hear from many Young Hopfuls I will close for this time.

COUSIN WILLIE.

FOOTPRINTS.

BY S. WHITE.

William—I think we have another instance of the compassion of Jesus as recorded by St. John when the Chief Priests sent officers to take him he had compassion on those officers, first in convincing them of

his mission, then in attracting and fixing their attention to the wonderful words he spoke; of disarming them of carrying out the errand—on which they were sent; in making them messengers to testify to those who sent them of his superiority to all the great men who had lived and taught before, for they testified that "never man spoke like this man." And then in saving them from their employers, for after receiving this report, they discussed this matter a little while and "every man went to his own house." What was the future of those officers we know not, but they had heard the wonderful words of life; it had made a deep impression on their hearts; it had given them courage to so testify to the Chief Priests, and may we not hope that it was the means of their accepting Jesus as their Savior. I think it teaches us some important lessons: shows us some of the Master's footprints in which we should strive to walk, and first that in our work for the Master we should do it in such a spirit of disinterested love so as to disarm even the enemies of Jesus, by showing them that it is their greatest good we seek; that our aim is to induce those who are now without hope and without God to accept Jesus as their hope, to escape the punishment due to sin, and at last obtain through him an inheritance among them that are sanctified. And we learn that he knows our necessities, and from him we can obtain courage to testify for him, for "never man spoke like this man."

TEMPERANCE.

There are those who say in act if not in word: "It is no concern of mine how this struggle against the saloon terminates; mine are safe from those low degrading influences, let others look after their own loved ones." To all such we would say no child in this goodly State is certainly free, beyond the corrupting influences of the saloon. It touches and taints with its baneful influence everything and everybody. There is not a citizen of this State that is not affected by the laws and the persons who make and execute those laws, and that man is blind indeed who does not see what a potent factor in our politics the saloon is become. As long ago as 1781 John Adams said of dramshops words that in the light of subsequent development seem like prophecy. Cannot all recognize the picture he drew? He said: "The worst effect of all, and which ought to make every man, who has the least sense of his privileges, tremble, these houses have become in many places the nurseries of our legislators. An artful man may, by gaining a little sway with the rabble of the town, multiply taverns and dramshops and thereby secure the votes of taverner and retailer of all; and the multiplication of taverns will make many, who may be induced by flip and rum to vote for any man whatever. I think it would be well worth the attention of our legislature to confine the number and retrieve the character of licensed houses, lest that impiety and profaneness, that abandoned intemperance and prodigality, that impudence and brawling temper, which these abominable nurseries daily propagate, should arrive at last to a degree of strength that even the legislature would be unable to control."

What ought to be said of a man, who, having received position and honor by the votes of a people will go before the Board of Supervisors and try to prevent said board from ordering a local option election? Such was the case when the requisition number of voters in Hinds asked that an election be ordered. Let the voters of Hinds remember that the Senator from this district is the guilty man. If he judges that the common people have not the intelligence enough to vote on the question "whisky or no whisky," let them learn better than to vote

for a man who wants to deny them the privilege of voting on prohibition.

"I am not in favor of holding an election now, it will injure trade and interfere with the business interests of the country." Was that a Christian that spoke? Did that man profess to love God with all his heart and his neighbor as himself? Like Peter he warms himself by the fire of Christ's enemies and denies him.

We heard a preacher say recently that any man who would go out and work and vote in favor of the saloons ought not to hold membership in the church of Jesus Christ.

"I believe in keeping this temperance question, like all moral questions, out of politics, and if once the people get to voting on it, then it becomes a political question." Since whisky and morality are so strong in politics the opposites must of necessity be brought to bear upon the parties or else the government must fall from the putridity of the men and measures which run it.

President Finney, of Oberlin College, O., said in 1835: "The church must take right ground in regard to politics. The time has come that Christians must vote for honest men, and take consistent ground in politics, or the Lord will curse them. They must be honest men, themselves, and instead instead of voting for a man because he belongs to their party, Bank or Anti-Bank, Jackson or Anti-Jackson, they must find out whether he is honest and upright, and fit to be trusted. They must let the world see that the church upholds no one in office who is known to be a knave, or an adulterer, or a Sabbath breaker, or a gambler, or a drunkard. Christians have been exceedingly guilty in this matter. But the time has come when they must act differently; or God will curse the nation, and withdraw his spirit. God cannot sustain this free and blessed country which we love and pray for, unless the church will take right ground. Politics are a part of religion in such a country as this and Christians must do their duty to their country as a part of their duty to God. It seems sometimes as if the foundations of the nation were becoming rotten, and Christians seem to act as if they thought God did not know what they do in politics. But I tell you, he does see it, and he will bless or curse this nation according to the course they take."

But it will be impossible to vote for good men if the States are made up in the saloon. They don't nominate good men.

SELECTED.

How Max Tracer went to Church.

BY CARRIE W. TITCOMB.

"Only half-past two; another half hour before they will be home from church," sighed Max Tracer, as he restlessly turned on the sofa and shook up his pillows awkwardly with his left hand. An almost spiteful hand it seemed, as it punched and twitched and twisted at the pillow, and finally ended with giving it a good resounding slap, after which he seemed in a measure relieved, and dropped his head into the feathery softness again with a more comfortable sigh.

"I suppose its all right," mused he; "but I declare its hard just to think how much I might be doing but for that accident and this miserable broken arm. There, now, today, is my class of boys and the mission children running wild, where I am needed so much. That surely is good work that needs to be done, and I'd like to do it, now why couldn't I?"

Max's usually handsome, happy face had lost its sunny beauty, and he looked the picture of pious displeasure, as the door suddenly opened and shut, admitting at the same

time a whiff of keen autumn air and a bright, breeze-blown young lady whose eyes seemed to reflect the sun-light, and whose voice seemed to have caught and caged the breezy fulness of October air. At least so it seemed to the wilted looking young man on the sofa as she came in and drew up a chair beside him.

"Such a beautiful day as it is," exclaimed Ruth Riverton.

"Beautiful," echoed Max dolefully. "May be it is if one could only get some of it."

"And such a beautiful service as we had, too," continued Ruth, apparently unmindful of his gloomy words. "Now, Max, you just lie still and let me carry you to church. Will you go?" said she earnestly, meanwhile throwing back her wraps and slowly drawing off her kids.

"Yes," replied Max, a feeble smile breaking through the dolefulness which covered his face. "Yes, I'm all ready."

"Well, the voluntary was—this—suddenly rising and crossing to the piano, where she gave from memory a few beautiful strains from, 'The Lord is ever mindful of his people.'"

The music was sweet and soothing, and Max's restlessness had already begun to subside as Ruth returned to her former seat and continued.

"The invocation was wonderfully short and wonderfully impressive to me. 'Help us O Lord, from this very moment to dismiss all worldly thoughts, and for one hour be shut up with thoughts of thee.'"

"I tried," said Ruth, in lower tones, "to help answer that prayer myself."

"Must Jesus bear the cross alone was the hymn that followed, and I think the choir must have sung better than usual, though I don't really know. I forgot to watch them, for I was thinking about Christ's cross, and how bitterly lonesome Christ must have been leaving all his beloved work, good work, grand work, only just begun, to walk straight away from it, alone, to Calvary to that cross. Max," said she, suddenly, turning her face toward him, "Max, what made Peter and John and the others all run away? How could they? Whenever I think of it I am ashamed. I just wish I could do something about it—I pity him so."

Her tones were earnest and tremulous and her eyes filled with tears as she spoke.

Max slowly turned his head away as the murmuring words he had so lately uttered came to his mind. His troubles seemed so different in the light of these words.

"Well," continued Ruth after a moment's pause, "I suppose Mr. Blynn prayed no better than usual to-day, but I must have listened better, and it certainly was worth listening to,—shouldn't wonder if all his prayers were,—why don't I always listen? He prayed for everybody. For all those high in authority, that they might never forget their duty to the highest authority. For all law-makers, and all who were getting the benefit of the laws—I mean were suffering the penalty of the law in jails and in prisons, prayed that Christ might be admitted to their hearts before their souls were imprisoned eternally. He prayed for ministers that God might reach forth his hand and 'touch their mouths,' putting his word into each mouth. He remembered the business men and the students, the old and young, the stranger, the poor, the sick and unfortunate—that's you, Max—so you see he prayed for you."

Max smiled, more naturally than before.

"Then he gave out the notices," said Ruth, "Sunday and Wednesday evening prayer-meeting, Y. P. S. C. E. meeting Tuesday night and collection for American Board immediately after sermon. The text was Hebrew 3:1. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession. The subject was 'considering

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